THE

HIGH WAY TO HONOR:

As it was deliuered (for ſubſtance) in two Sermons, at *Alhallowes Barking* in *London*, the one on *Auguſt* 6. the other on *Auguſt* 13. 1626.

Oh naked Soule (or rather naughty ſinner) why art thou proud? looke on thy ſelfe, on thy ſinnes and thy Soule, and ſee if ought in either will not teach thee humilitie. Aug. ſoliloq.

By *Robert Louell* Miniſter and Preacher of Gods Worde, and Curate of the ſame place.

LONDON
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To the right Religious, Noble, and Vertuous Lady, the Lady *Dorothy Capell* dwelling at *Ocſteed* in *Surrey*, Grace & Peace be multiplyed from God the Father, and from our Lord Ieſus Chriſt.

Madame,

MAy it pleaſe you to giue me leaue to grace my Labours with your Noble Name, which ſhalbe vnto them as much grace as a good Light vnto a Picture. If herein there were any thing worthy of reſpect, they do belong vnto your La^ip^ in many reſpects. For would I be a Trumpeter of your priuate fauours, I could ſound out an Allarum both of your pitty & Piety which you ſhewed both vntome & mine, whilſt I liued at *Garlick-Hithe* among thoſe louing & liberal Pariſhioners. But I know you are too ſound to loue ſuch Sounds, elſe would my poore Childrens bellyes, and mine owne backe (which you haue ſo often filled, & this time preſently cloathed) declare your praiſe in the Preſſe. Well then, what ſhall I render vnto you for your bounty but duty, honour & prayers? Theſe premiſed of all that know what you haue bene vnto me and mine; I thinke ~~doe~~ make them

them thinke, that if ought els might be added, it were no more then beeame a thankfull man.

Take this then vertuous Lady (for a Newe-Yeares guift) that hath nothing besides himselfe to giue vnto you; which indeed I present, not so much to Instructe you, as to remember you in that which you are so well learned in: and that is TRVE HVMILITY, which you finding by a comfortable experience to be the HIGH-WAY TO HONOVR, you doe well to tread that Tracte; And good Madam goe on, for that will truely ennoble you, and bring you to great honour & high exaltation. In which progresse of Yours, if this poore Sermon of mine might be either a Light, Guide or Staffe, it would glad my heart, and reioyce my soule, and make me thinke that my labour had in some measure answered your La^ips. loue, though not to the full. Will you Patronage so weake a worke? if not, yet pardon the workeman, who vndertooke the taske onely as a Token of a faithfull minde, who euer desires to shewe himselfe

Your, La^ips. addicted in
all respectiue obseruances:

Robert Louell.

From my Study at *Alhallowes Barking* in London the 20 of Decemb. 1626.

THE VVAY TO HONOVR.

Text, 1. Pet. 5 ver. 6. *Humble your ſelues therefore vnder the Mighty hand of God, and hee ſhall exalt you in due time.*

HONOVR is euery mans *Aime*, in getting of which, how ſome haue both wearyed and waſted themſelues, all Stories both Sacred and profane can make manifeſt. Inſtances we haue in *Abimilecke*: Iudg. 9. 5. *Abſolom*. 2. *Sam*. 15. 2. *Athaliah*. 2. King. 11. 1. For the which becauſe they tooke not the right methode, all their *Honor* lay in the duſt, and it proued the bane of all their hopefull endeauours. Which *White* the Philoſopher ſeeing ſo many to ſhoote at, and *Miſſe*, hath therefore diſcarded *Honor* from being either called or counted *Felicitie*. (1.) But becauſe theſe two are out of the way both in their *Axiomes* and *Actions*, giue me leaue to bring you into the right path, which is, *Be Humble and you ſhall be Honorable*. For as the *Romanes* built *Two Temples* ioyned together, and dedicated the one to *Vertue*, the other to *Honor*, and that in ſuch ſort, as that none could enter into that of *Honor*, except he firſt paſſed through this of *Vertue*. (2.) So hath God dealt with this *Guift of Grace* which hee hath ſo *Graced with Guifts*, making euery one that deſireth to be *Throughly Honored*, to be alſo *Truely Humbled*. This is indeede, [*Et Schola Cæli, & Scala*. (3.) both the Schoole teaching, and the Scale reaching vnto heauen. In which if you will learne, or by which if you will walke, I will quickely ſhewe you the Hardeſt of your

(1) *Ariſtot. Ethnt l. 2. c. 3*

(2) *Peter de la Primaudaye. Academie. cap. 23. pag. 233. in 4to.*

(3) *Bonauent Dict. ſalut. Cap. 3.*

Worke, and the Worst of your Way: which is, *Humble your selues vnder the Mightie hand of God:* which least any man should with *Israel of old* (4) count but a vaine thing, beleeue his promise, who is *Both Yea, and Amen.* (5.) that saith *And He shall exalt you.* Which tract if any will treade, let them in the word as in a way of any length obserue,

4) Mal. 3. 14

5) Reuel. 3 14

1. A Descent. *Humble your selues.*
2. An Ascent. *And he shall Exalt you.*

In which Two wayes, see how We walke towards God, and behold how He comes towards vs.

1. We to *Him* in Humilitie, *Humble your selues.*
2. *He* to *Vs* in *Sublimitie*, *And He shall exalt vs.*

Subdiuisio. In the Former, we come to him in Feare, *Humble your selues:*
Prima pars. In the latter, He comes to Vs in Fauour, *And he shall exalt you.*

And now I pray you doe but marke well the descent which hath in it.

These 3. steppes
1. The Act, *Humble.*
2. The Agents, *your selues.*
3. The Arguments: which are

Two
Th'one implyed in that which goeth before. *Therefore.*
Th'other expressed in that which followeth. *The Mightie hand of God.*

And now as wee haue descended by these 3. steppes of Humilitie; so let vs Ascend by as many degrees to that Sublimitie.

And he shall ~~humble~~ exhalt you in due time.

Subdiuis. 2a. p.

Wherein we haue to note
1. The Author, *He*
2. The Honor, *Shall Exalt you.*
3. The Opportunitie of the time, *In Due time.*

Here you see a *World of Matter*, but I can giue you but the *Mappe* of it: yet as *Gold-smiths* are wont to gather the very least *Crummes* and *Fileings* of their Gold that nothing be loss: So will I deale with this parcell of the *most refined Gold of Gods sacred Word*; Not one *Crumme*, not one *Emphaticall word* of it shall goe vnspoken of. And first we will descend in order to the Descent, and therein eye the Act, which is *Humble.* ταπεινώθητε: *Prima pars.*

which

which *Arius Montanus* takes Passiuely: *Humiliamini*, *Be yee Humbled*: which because many are, who were neuer *Humble*, I hold that *Beza* hath the better of it, who translates it actiuely: *Submittete; Humble your selues, Bow your selues, Submit your selues, Yea cast down your selues on the earth, yea euen into the earth* (6) for that seemes not *Lowe* enough to them that are *Lowelie*. In which Act, the *Humble* therefore imitate the *Architect*, who building *high*, layes his foundation *low*, euen *deepe* into the *Earth*: so saith S. *Aug.* *Cogitas magnam fabricam constituere Celsitudinis? defundamenti prius cogita Humilitatis.* (7) Doe you thinke to make a great building for the honor of your maiestie? then first thinke of the ground worke or foundation which is *Humility*. *Humble your selues therefore.* Let *earth to earth*, let *Ashes to Ashes*, let *dust to dust*, euen so *lowelie* let vs be in our owne eyes.

Humanists, yea and *Diuines* also doe fetch the *Etymon* of this word as lowe as the very ground: saying, that it is, *Humilis ab Humo.* (8) That our *Humanitie* and *Humilitie* haue both one ground. *Quasi nunquam Homines verè simus, nisi simul Humiles simus futuri.* (9) As if by it they would imply, That wee were not *truely men*, *yea*, *men indeede* vnlesse with our *Humanitie* we had *Humilitie*.

The earth is the *lowest* of all the *Elements*, and the *Center of the world*, and *Man* that liues thereon as he is *lowe in scituation*: So, and *More* also is he in his *owne estimation*: And because hee seeth that the *earth* giues him both *originall harbour*, and *sepulture*, and that it is vnto him, both *a Mother*, *a Stage* and *a Tombe*, he will therefore be *Humble*: *Hyssop* is that herbe of grace that growes only in the godly mans Garden, of which it is written.

Est humilis, Petraque suis radicibus hæret: (10.) that is, That it growes lowe, and cleaues to the Rocke where out it growes, and whereof it is vpholden: so *Humilitie* is only in the heart of *his* that is the *Author of grace*, who thereby doe *anihilate* their worth and cleaue fast to their Rocke *Christ Iesus*: but let this suffice to informe vs *whence* it is, And now let vs learne what it is: for indeed *All is not gold that glitters*, neither are *all lowly, that stoope low*; for we will know some (for the compassing of

6) *Est enim c... miteriũ Scho... Humilitatis.* George. *Pas... Lexicon Græc... latini, pag.* 28... *Col.* 2. *in finem*

7) Aug. *ser. d... vetbis Dom. fe...* 1

(8) Isidor *Ety... molig. li.* 10. *c.*... Albert *Man. i...* Luc. 1. *fol.* 31... *lit. K.* 3. Lucol. *de Sax... de vita Christ... par* 1. *c.* 80. *li. H...*

9) Aret. *Prob... loc.* 94. *fol.* 289

10) *Plin. nat. Hist. l.* 10. *cap.* 4

of their owne ends) will *Humble themselues to hell* (11.) and
(11) Esay 57. 9. some for *feare*, or in *fraude*, will *crouch and bowe* to the very
(12) Psal. 10. 16. *ground* (12.) but these in all their *abasements* are *very Base*, and notoriously wicked: for they are

But	*Formallie,*	*Humble* as	*Ciuilists,*
	Superstitiously,		*Papists,*
	Hypocritically,		*Dissemblers,*
	Artificially		*Lyars,*

But the *Truely Humble* are *Humble*, *Non ex Tristitia*, *non ex Necessitate*, *sed sponte et voluntarie*. (13) Not because they
(13) Bern. *sup. Cant. Ser.* 34. *fol.* 141. *lit. L.* are full of *Heauines*, but out of an hearty affection to *Holines*, Not because Necessitie is layd vppon them by reason either of *Emminent Danger* or *Euident Euill*, but rather because they see, *That in themselues there is No Good.*

(14) Bern. *de 12. gradibus Humil. in præfat. Tract. fol.* 359 *col.* 4 *lit. A* This is not *Fictie Perforce* which makes a faire shewe in *Passiue Humilation*, but it is An Act of *A willing mind*, whereby *A man from the true knowledge of himselfe is vile in his owne eyes.* (14.) ——— *Humiliation* and *Humilitie* are alike in *Sound*,
(15) Lud. *Granatensis post. con in fest. beati Mathiæ, pag.* 38. *tom.* 2. *in* 8*to.* but they differ in *Sense*, for the one is but *The way* to the Other. (15.) In the which whilest *Pharaoh* and *Ahab* walked, (16.) yet thereby were they not *Iustified*, no nor reputed *Humble*,
(16) Exod. 8. 8 1. King. 21. 27 there was no *Contempt or Loathing of their owne proper excellence*, which is *True Humilitie*: This if they had beene endued with, then they would with *Ezra haue beene Confounded and Ashamed* (17.) with *Iob*, they would haue *Abhorred themselues in*
(17) Ezra, 9. 6. *Dust and Ashes.* (18.) nay with Saint *Paul*, they would haue
(18) Iob, 42. 5. 6 held themselues to be *The Least of All Saints* (19.) and *The*
(19) 1 Cor. 15 9 *Greatest of All Sinners*, (20) for herein doth indeed stand the very vigour and vertue of *Humilitie*, which hath as Saint *Ber-*
(20) 1. Tim. 1 15 *nard* noteth,

Three degrees
1 1. *Superiori Subdi.*
2 2. *Equali non præferri.*
3 3. *Minori Subdi, potius quàm præponi* (21.)

(21) Bern. *sent. fol.* 113. *col.* 1. *lit. G.* First To submit our selues to our betters, as being carried a-
1 way neither by enuie nor ambition, because of his Excellencie,
2 or Eminencie: Secondly. To giue place to our Equalls, as not carried away with an vnlawfull appetite to be preferred before him

him. Thirdly, To yeeld vnto our Inferiours rather then to presume aboue them. This is the *Humilitie* that our *Sauiour* points at in that parable, Luk. 14. 10. where he wills vs, *Recumbere in Nouissimo loco, To sit in the Lowest roome*, where if the Master of the Feast sees vs on Earth, he will bid vs *Sitt vp Higher*, euen in *Heauen*; And This is the *Highest pitch of Honor* that we can attaine vnto, and the plaineſt path we can walke in, for the obtaining of it. *Humble* &c. Yea but some will say *That it is a Dangerous Descent; The way is Narrow and the Gate is Lowe.* Obiect.

It is so indeed: And therefore we must both *Strip and Stoope:* Solut.
1. *Stripe*, *Augusta est enim porta cœli, qua onerati intrare non possumus, prestat igitur Nudum saluari, quàm vestimentis et calciamentis ornatum in ignem æternum damnari* (22) For the way is Narrow, which many of our Gallants with their ornaments of the *Slippers, and the Caules the round tires. The Sweete bales, Bonets and Bracelets, The Tires of the Head and the Stopes, The Head-bands and the Tablets, and the Eare-rings. The Rings and the Mufflers, the Costlie apparell and the vailes, and the wimples and the Crisping-pinnes, and the Glasses, and the fine Linnen and the Hoodes and the Lawnes* (23) with these they cannot enter: It were better therefore to be saued *Naked*, then with all these *odd, apish* and *anticke ornaments* to be turned into *Tophet*. And as we must *Strip:* so must we *Stoope* also, for the *Gate is Lowe. Within*, indeed are *Many Mansions* (24) but yet the Gate vnto it is exceeding *Lowe*, the *Entrie Narrow*, the *Passage Straight:* It is the *Gate of Humilitie*. A man that beares vp himselfe *Aloft* in the *Pride of his owne Heart*, and that *Leaneth to his owne wisedome* and that *Flattereth himselfe in his owne Goodnes*, that was neuer *beaten downe by the terrour of the Lawe and the due beholding of Gods Iustice*, such an one can neuer *Enter in Here*; this *Gate* is too *Lowe* for his *Haughtie Heart and High Looke. Humble your selues therefore.*

1

22) *Stella in Luc.* 13. 24. *Tom.* 2. *fol.* 10. *col.* 2. *in fine.*

23) Esay 3. *ver.* 18. *ad* 24.

2

24) Ioh. 14. 2

But if there be no way but this, How then may I treade this Queſt. Traſt? Why let Saint *Bernard* be our *Guide*, who tells vs that there be, Answ.

1 Foure things which bring vs to *Humilitie*.
2 1. *Vilitas Operis.*
3 2. *Assiduitas Subiectionis.*
4 3. *Comparatio Melioris.*
4. *Iudicium Conditoris.* (25)

1 1. The first is the *Vnworthynes of the worke*, of whose *Righteousnes* if the Prophet doth no better esteeme then of *A Filthy Clout*, (26) oh what is our *Vnrighteousnes?* surely vile indeede. *Euen as the Filthines of the Menstrous.* (27) Then which *Nothing can be more filthy*, (28) saith the *Glosse*, therefore *Let vs be Humble.*

(25) Bern. Senten. fol. 113 fol. 4 Lit. 1.
(26) Isay. 64. 6.
(27) Ezech. 36. 17.
Leu. 15. 25. 33

2 Secondly, *Let our Daylie Subiection* bring vs downe. How liable are we euery moment & minute in our *Highest* estates to be brought *Lowe*. Now perhaps *Stalking* with *Nebuchadnezar* on our *High Turrets* (29) but ere long it may be *Driuen from Men, and Eating Grasse as the Oxen.* (30) Now perchance, *Drinking wine in Bowles, yea in the Golden vessells of the Temple with Belshezzer.* (31) but a *Non*, it may be *Our countenances may be Charges & our Thoughts Troubled, our Ioynts Loosed, and our Knees smitten.* (32) Now peraduenture, *Clothed in Purple and fine Linnen, and faring well, and Delicately euery day, with Diues.* (33) But ere long it may be, layd *Lowe enough*, euen in *Hell Torments* (34) This is the Change that some are Subiect vnto, and Therefore Let vs *Humble our Selues.*

(28) Glosa in Ezech. 36. 17.
(29) Da. 31.
(30) Dau. 4. 29.
(31) Dan. 5. 2.
(32) --Ver. 6.
(33) Luk. 16. 19.
(34) V. 23.

3 Thirdly, Let vs *Compare our selues with our Betters*, and see how *Short* we come of *Many in Grace*, whom we exceede perhapes in *Goods*. In which case *Comparisons are not Odious* as saith the Prouerbe, but rather *Acceptable and Comfortable*: for hereby as in a *Glasse* we shall see our *Blotts and Spotts*; we shall behold how *Short* we come of *Many*, how *Weake* we are in respect of *Other*, whom seeing *So farre exceedeing in Excellencie*, it must needes be a meanes *To Humble vs.*

4 Which if we would that it should, then in the Fourth and Last place, let vs with a *Single eye and Simple heart looke vnto the Iudgment of the Iust, euen of God, the Lord righteous*, in whose *euen Scales* if he should put our *sins* and *sanctitie* oh how would the *mountaines* of the one, downe-weigh the *mites* of the other! for which if *God should enter into Indgment, who were able to stand?*

surely

ſurely no body, And therefore *let vs be Humble.*

And muſt we thus *Humble our ſelues? Quid igitur in tumeſcis Homo, ô pellis morticina quid tenderis? ô Saniei fœda, quid inflaris? Princeps tuus Humilis eſt Tu ſuperbus? Caput eſt Humile, et Membrum Superbum?* (35) Why then ſwelleſt thou ſo ſore? oh thou dead skinne why ſtretcheſt thou thy ſelfe? oh thou filthy putrifaction, why bloweſt thou vp thy ſelfe? Is thy Prince humble, and wilt thou that art but a Peaſunt be proud? Is thy *head hunge* downe and wilt thou that art but a member be *ſett vp?* oh fooliſh madnes or mad follie, ſuch as the very *Heathen* themſelues haue held, *Admirable, Deteſtable, Puniſhable, nay Damnable.* Why then looke ſt thou ſo *high thou proud profeſſor?* why? euen becauſe I am *holyer then thou.* This I would confeſſe; but that I ſee *pride in thy heart; pride in thy habit; pride in looke, pride in thy deuotions; pride in all thy actions;* & therfore I fearefully ſuſpect that *thou art not ſo holy as thou ſayſt or would'ſt ſeeme to be.* For as in *things naturall, Ille altius aſcendit quæ ſunt Læuiores.* &c (39) The lighteſt things aſcend loftieſt, and the heauieſt lye loweſt, (as we haue experience in the *Earth and Aire:* in the *Water and Fire:*) So, ſo is it with men that are *good Chriſtians indeede. The more holy the more Humble.* An *Eare of Corne* the *fuller* it is, hangs *downeward*, but the *lighter* it is, the *higher* it is *exalted.* (37) The *Bow of a Tree*, by how much the better it is laden with *Frute*, by ſo much the *lower* it hangs to the *ground:* Euen ſo is it with the *Humble, Humilis deijcit ſeipſum, quia Plenus eſt virtutibus cum ſapientia coniunctis.* (38) They will deiect themſelues becauſe their fulnes of vertue is ioyned with wiſedome, but the proud are like an emptie Eare, or a well leau'd Tree, which perkes vp and flutters about with a *bare profeſſion* without any *holy ſincere* or *humble action:* but I heartily beſeech ſuch *painted Peacocks and white Swannes* that they would no longer looke vp on *their fine feathers* (39) but that they would alſo looke downe on their *foule feete*, vnto which if they would attend and aſſent I would neuer feare but that they would proue as *good* hereafter, as they are *glorious* now.

Vſe.

(35) *Peraldus de Beatudinibus Tom. 1. pars. 4 cap. 2. pag. 659 col. 1. in 8uo.*

(36) *Hector Pintus in Num 3. fol 246. col. 2. Lit. S.*

(37) *Tho. de Trugillo poſt Domine 20. poſt Penticoſt Tom. 1 fol. 553. 554 555.*

(38) *Hector Pintus vbi ſupra.*

(39) *Plin. Nat. Hiſt. pars. 1. lib. 10. cap. 20.*

But as *ſome of the Phariſees* which heard Chriſt ſpeake of *blindnes*, ſayd vnto him, *Are we blind alſo?* (40) ſo may ſome (40) Ioh. 9. 4

Profeſſours ſay vnto the *Preacher*, *Are we proud alſo?* for my part I will *acuſe* none, neither can I *excuſe* ſome, of whom if I ſhould iudge according to their *high lookes* I ſhould ſurely ſay *they were proud*. And why may not a *Preacher* leſſe ſhame to *call pride, pride* in a *Sermon*, then a *profeſſor to practiſe it in all his Suites and Services?* yea but herein the *wiſer ſort* would wiſh vs not to be too *raſh*, neither is it good indeede ſo to be; yet as other men in their *Arts* and *Occupations* truſt to what they haue tryed to be true, ſo *we* alſo.

Phyſitians gheſſe of the *Diſeaſe* by the *Symtomes*, *Huſbandmen* iudge of the *weather* by the *face* of the *Skie*: *Time obſeruers truſt* to the *Motion* of the *Wheele*, by the *pointing* of the *Index*: And as truely may a man gheſſe, iudge and obſerue *the hearts pride by the high looke*; yea, and as we finde in what *Inne* a man is *lodged* by the *Signe*: ſo we may know whether *pride* hath taken vp her *lodging* in the *heart*, by the *ſigne of the looke*. (41) Doe ye therefore with *Iob*, couenant with your eyes. (42.) *Againſt proud Lookes*, as he did with *his* againſt *filthy Luſts*; for in them, or by them the pride of the heart is eaſily betrayd or bewrayd. (43) *Humble your ſelues therefore*; which if you diſdaine to learne of Man, yet learne it of *God*, who humbled himſelfe from *heauen* to *earth*, to exalt you from *earth to heauen*: let vs therefore *treade his tract*, for as Chriſt ceaſed not to be a *King* becauſe he was *like a ſeruant*; nor to be a *God* becauſe he was *made Adam*; nor to be a *Iudge* becauſe hee was *Iudged*: ſo *man* ſhall looſe no *honor* by being *Humble*, but he ſhall be as aſſuredly *honored* for his *humilitie*, as that *ſon* was *honored* when he was *Humbled* Luk. 15. 8. for *humilitie* is *honors vſher*, as *honor* is its *ſhadowe*.

(41) *Mr. Hakwills Sermons in* Pſal. 161. Ver. 5. pag. 196. *in* 4to.

(42) Iob. 31. 1.

(43) *Fabritius in* Pſal. 131. *concio* 6. *fol.* 373. *col.* 2.

Riuers are ſeldome ſeene to aſcend to the *mountaines*, but they are expected in the *lowe vallies*: and if any of vs haue beene but *bedewed* with the *dewe* deſcending *Hermons hill* it will bring forth frute

In
1. *Obedience.*
2. *Penitence.*
3 *Patience.*
4. *Reuerence.*
which are the ſure ſignes of *humilitie*.

And when you ſee *Iordan driuen backe*, watering the *mountaine*

taine and leauing the *Vallies*, then say THAT A PROVD MAN MAY BE GRACIOVS. That is one of the *wonders* of the *word*, (44) And this may bee one of the wonders of the *world*: and yet it is now no maruell to see such *professing* (I dare not say *professing*) *religion* (for feare least their *pride* should giue me the *lye*) to whom I will say no more but this, *Humble your selues therefore.* (44) Psal. 114. 3.

And was there *euer* a time that called for this grace of *humilitie?* oh then *this* is the time and *these* are the dayes, let *pride* therefore haue a *Fall*, yea *let vs fall downe and kneele before the Lord our maker* (45) for hee commeth, *to resist the proud* and *to giue grace to the humble. Humble your selues, &c.* (45) Psal. 95. 6.

I haue read it recorded by Saint *Basil.* That there was a *Seabirde* that *made her Nest in the waters*, and when she had bred *there* then was there a *generall calme throughout the Ocean.* (46) oh that we had some more *Birds of that feather*, and would God that all our *painted Peacockes and white Swannes* which now with their glittering collours iett it, and stalke it, and bridle it, were yet more *Humble*, for then I am perswaded that the storme would cease, and we should not be *slaine in his wrath*, *nor vexed in his sore displeasure.* (46) Basil. *de Pœnit concio. 9.*

How lately haue we seene, and how lamentably doe we yet feele the stroakes of all the Creatures of the earth, which take vp armes against vs, and God himselfe shewes himselfe *Generall of the Field*, in whose *Brest-plate* who sees not, in Capitall letters the *Motto* of that *Romane Emperour* of whom *Suetonius* reporteth, which was

GLADIVS et PVGIO. (47) and therein the *names* of such as were appointed vnto *death.* Which seeing shall wee still remaine *proud*, *disobedient*, *and rebellious?* oh Godforbid, but rather let vs *Humble our selues.* 47) *Suetonius. lib. 4. Sect. 49. in finem pag. 26. in 16.*

Eusebius reporteth, That in the feast of *Pentecost* the *Priests* going into the *Temple* of *Ierusalem* in the night season, and that *to sacrifice*, they heard a *commotion* of this voyce *following.*

Μετα βαωμεν. Μετα βαωμεν.

Let vs goe hence, let vs fly from the wrath of God, for it is terrible, for it is fearefull. (48.) And what haue we heard, what haue we seene, and what are wee like to feele, but *woe and wrath?* his (48) *Eusebius Hist. Ecclesiah. lib. 3. cap. 8. fol. 40. Anglice.*

Sword and Poiniard, for though Gods Arrowes of *Plague and Peſtilence* are called backe, and that he hath put *thoſe* vp in his *Quiuer*, yet hath he *ſundry and ſoarer Iudgements* of an other kinde, euen *Famine, Battle, Murther and ſudden Death*, from which ſhall we ſay, *that we will flye?* No, no, our *Icarian wings* are but *waxen*, and if the heate of Gods wrath waxe *feruently hot*, it will quickly *melt* them, and make vs *ſincke* into the *Ocean* of his *Anger*. If therefore *to day wee will heare his voyce, let vs not harden our hearts, let vs not cheriſh our proud lookes, let vs not maintaine our high ſtomackes, but let vs abide here, and humble our ſelues*. I may ſeeme too tedious in this argument, but be-
(49) Chryſo. *Hom. de perfect. Euang.* cauſe I finde it to be the *foundation of Wiſedome*. (49.) *The reliſher of grace*. (50.) *The high way to Honor*. (51.) *And great*
(50) *Hier in Loc.* (51) Pro. 15. 33, 18. 13. 14. *glory:* I therefore make thus bold to treſpaſſe on your patience, aſſuring you that there is nothing loſt by ſtepping and ſtooping downe ſuch a ſtaire as *this of Humilitie*, when as for all ſuch as ſo do, there is prouided ſuch a degree and meaſure of *Sublimitie*. In which action let vs all be Agents for our *ſelues*, for ſo the Apoſtle
Secunda Ima. willeth ſaying, *Humble your ſelues*: which is the ſecond ſteppe in the Deſcent, *your ſelues* I finde neither ἑαυτοῖς *nor* ἄλλους *your ſelues nor others in the Greeke text*, but yet *Beza* doth render it, *vos ipſos* in the Latine, yea, *your ſelues* and not *others*.

Not *others*, for that were *miurie*, and you may not doe it: *But your ſelues*, for that is *humilitie*, and you muſt *embrace* it.

Not *others*, leaſt you ſhould be thought *vncharitable*, but *your ſelues*, that you may proue *conſcionable*.

Saint *Auguſtine* complained of the men of his time, that they were *Curioſi ad cognoſcendum vitam alienam, deſidioſi ad corri-*
(52) *Aug. Confeſſ. lib. 3. cap. 10.* *gendum ſuam*. (52.) Curious to correct *other mens infirmities*, but careleſſe to amend *their owne enormities*; and I would to God, we had not cauſe to ſay the ſame of ſome in our dayes, who loue to be in *action*, yea, and that in *this action* of *Humbling*, but here is the ſpite; they worke not on a *right obiect*, All that they can imagine, plot, or performe is *to diſgrace others* to *iudge others*, *to condemne others*, and all *to Humble them*. *A foule practiſe* vnder *a faire pretence*, but we muſt *Humble our Selues*.

Vſe. And muſt wee ſo doe? let vs then hence learne that are either

Preachers

Preachers or *Professors* a rule of charitie and pietie, that wee are either *ignorant of*, or *haue too much forgotten*, which is, as the Philosopher writeth, *To knowe our selues.* (53.) or as our Sauiour speaketh, *To heale our selues.* (54.) or as the Apostle hath it, *To examine our selues.* (55) or as my text telleth vs, *To Humble our selues.*

1
2
53) *Plutarch in Colaten Tom. 3.*
54) Luk. 4. 23.
55) 1 Cor. 11. 28.

Among vs of the *Ministerie* there are too many found who as soone as wee can but get from our *shoppe stoole* into *Moyses chaire*, *we lay heauie burthens on men, and grieuous to be borne, we lay them on mens shoulders, but wee our selues, will not moue them with one of our fingers.* (56.) These are such as S. *Chrisostome* nameth *Diligentes & Robusti in prohibitis.* (57) Double diligent, and feircelie forceable in laying the Lawe, the Lawe, and nothing but the Lawe; *A yoake that neither we nor our Fathers were able to beare.* (58) But why haue they so much of the Lawe? *Oh to Humble them:* but I aske these *Humblers*, did you euer feele in *your selues* the vnsupportablenes of this burthen? had you euer the waight of it on your *owne shoulders?* no surely I feare, not; for if you had, you would not so oft impose it on *other mens soules*. *Esaus rough hand* would not be so much *felt* before *Iacobs sweete voyce* be *heard*. Herein I would haue these to heare the Counsell of *Chrysostome*, who saith; *Audiant te homines parua mandantem, & videant te magna facientem.* (59) Let men heare you imposing light burthens and let them see you carrying heauie ones and then will they beleeue you, and be content to be *Humbled* for Companie. *Babes* are not fit for *burthens* or *Infants* for *meate*, yet if *Nurses* will chewe the one, and *Pastors* will helpe support th'other, they will be the easier to both; but where your *heauie Toungs* are without your *helping hands* there the *burthen* is too *heauie* to beare. Of which as an old *Predicant* complained of the *Confessors* of his time; so may we of many *worthy Teachers* of our daies, *Qui graues nimis imponũt, & intollerabiles pœnitentias pœnitentibus.* (60.) Who impose on their penitents too too grieuous and intollerable penance, which seemes to bee contrarie to Christs, whose *yoake* was *easie*. (61.) *And burthen light. Non est igitur æquum vt quando Dominus est adeo misericors & liberalis, seruus ipse sit Durus, Parcus, &*

56) Mat. 23. 4.
57) Chrys. *super* Mat. *hom.* 73. *Tom.* 2.
58) Act. 5. 10.
59) Chrys. *in* non Absol. *hom.* 43. *Tom.* 3.
60) *Theodo Trucgillo. Thesaurus Concion Feria tercia post Dominicam secundam quadragis. Tom.* 1. *fol.* 242. *col.* 2. *lin.* 41.
61) Mat. 11. 28. 29.

26) *Gloſſa ord. & Auarus.* (62.) It is not therefore meete, that when the *Maſter* is ſo *mercifull*, the *ſeruant* ſhould be ſo *miſerable*, *ſparing* and *penurious*, which in Gods name let it ſhame ſuch as inioine *Faſts* to their *faithfull ones*, whilſt they will Feaſt, & *drinke Wine in bowles*, which vſually ſet *ſacke-cloth* on ſome *tender ſkinnes*, whilſt they weare *ſilkes and Sattins on their owne backes*, which brings *Salomons* old ſight to be a new ſeene. That is, *ſeruants* (& *Ieſuiticall ſlaues*) *on horſe-backe*, (*or in Coach-boote*) *whilſt Princes walke as ſeruants on the ground.* (63.) Which becauſe I hope they are found rather in *Rome*, or in *England* among the *Romaniſts*, then in any of the *Guides* of our people, I will end the *Paſtors* part with that *Prædicants* petition, which is this: *Vt ſcilicet aduerſus ſeipſum nulla vtatur venia, ſed ſe verum in ſe iudicem exhibeat; erga Subiectos autem Mitior, & ad dandam pronior veniam ſit, quorum oppoſita iſti faciebant.* (64.) That is, that they whippe not themſelues with Foxe-tailes, whilſts they laſh others with knottie cords, but that they execute iuſt iudgement, or ſharpe penance on them ſelues, & be more ſparing of the laſh, and giue them a *lenitiue*, chooſing rather firſt *To Humble themſelues.*

63) Eccles 10. 7.

64) *Tho. de Truzillo. vbi Supra col. 1. lin.* 36. 37. &c.

And now that I haue bruſht the *Paſtors* Coate, I cannot but beſtowe a little rubbing of the *Profeſſors* Garment, which I ſee ſo beſoyled with *this ſinne* alſo: In theſe I finde *zeale* enough, if not *too much*, (but not to quench your ſpirits,) let me not finde fault with the *Matter*, but let me guide you in the *Manner*. Are you *zealous?* yea and be you yet *more zealous*, but withall *Amend*; for we finde among ſome *zeale* without *diſcretion greatly humbling*, *but whom? Not themſelues*, *but others*, that is the miſtake, nay the miſchiefe, nay the ſcandall. S. *Paul* ſeemed to be very angry with ſuch as did *force others to be Circumciſed.* (65.) Whilſt *themſelues kept not the Lawe.* (66.) And how much would he be offended if he ſawe ſome of our prepoſterous *zeale*, which is ſuch as that *Depopulators* will execute Lawes againſt *ſheepe-ſtealers*, *Impropriators* will begrudge, yea and deny *Proper tithes to a painefull Paſtor*, *Vicar or Curat*, And all to *Humble them:* and indeede I am perſwaded that if ſuch as thus doe, had hereby brought vs to be as *Lowly in heart*

65) Gal. 2. 4.

66) Gal. 6. 13.

as

as lowe in eſtate, you ſhould ſee *an humble Cleargie* indeede: for now many *Patrons* are turnd as vety *Latrons*, as *Iulian* himſelfe who would robbe the *Primitiue Chriſtians* as they doe the *preſent Clergie*, euen by the letter of the Text, ſaying: *Your Maſter ſaith bleſſed are the poore.* (67.) He with them, and they with him leaue out, *in ſpirit*, as hauing with *Simon Magus*, *No part nor fellowſhip in it.* (68) And *poore enough* they will make vs, but for no ſiniſter reſpect I dare ſay (*but not ſtand to it*) only I will tell you what they ſay, *It is to Humble vs.* In which as you loue to be our *Patrons* if with it, you will bee alſo our *Patterns*, Lord how ſuddenly and how ſoundly ſhould wee be *Humbled?* firſt therefore *Humble your ſelues.* Be ye Agents in this Action, and that becauſe of the enſuing Arguments which are as followe, (67) (68) Acts 8.2 *tertia 1me.*

The firſt implyed in that which goes before. 1

Igitur. Therefore.

The ſecond *expreſſed* in that which followes after. 2

Potenti manui Dei, The mightie hand of God.

But firſt of the firſt argument: *Therefore*, euen *therefore because God reſiſteth the proud, therefore Humble your ſelues.* *prma 3tia.*

We reade *Exod.* 14.25. that when the *Egiptians* did perceiue that God fought againſt them, they cryed *we will fly, we will fly, for God fighteth againſt vs:* ſo may we ſay: *we will be humble, we wil be humble, for God fighteth againſt vs or reſiſteth vs. Therefore,*

This is a *Martiall word* and comes with *Armes and weapons* vpon vs. Now if a man ſhonld ſee a *Lyon* come vpon him, would he not *ſtart?* or a *Giant* come againſt him, would he not *feare?* but now a *mightier* then either of *theſe* comes vppon or againſt vs beeing *proud*, euen *The Lord of hoſts, a Lyon of the Tribe of Iudah*, euen *He reſiſteth the Proud, and therefore we ſhould Humble our ſelues.*

When *Pharoah* was ſo *proud* as to queſtion *who was the Lord that he ſhould heare his voyce:* (69) did not the *Lord reſiſt him?* (69) Exod. 5. 2
When *Goliah* was ſo *impudent* as to *defye the hoſt of Iſrael* (70) did not the *Lord reſiſt him?* When *Herod* was ſo *proud* as to *take the honor due to God vnto himſelfe*, (71) did not *God reſiſt him?* yes yes, his word ſtands for a lawe which ſaith, *he that exalteth* (70) 1 Sam. 17. 9, 10, 50. (71) Act. 12. 22, 23.

himselfe shall be brought lowe, Luk, 18. 14. *he that is proud shall come to shame*. Pro. 11. 2. nay to *destruction*. Pro. 16. 19. for *God resisteth him, therefore Humble your selues.*

Vse. And doth *God resist vs being proud*, who then shall *assist vs?* none, no not one. Neither *Man*, *Saint*, nor *Angell*, neither the *Foules of the aire*, nor *Fishes of the Sea*, neither the *Beast of the field*, nor *any thing that creepeth on the earth*. All these shall be at vtter enmitie with the *proud*: oh therefore be thou *Ashamed* of thy *glory* who now *gloriest* in thy *shame*! some are *proud* because of their *beautie*, others because of their *wealth*, some because of their *honor*, others because of their *strength*: And which is a *vanitie of vanities*, now adayes most men are proud of that which should be their *shame*, euen of *their apparell*.

We reade that the man in whom the plague of *Leprosie* was found, *should haue his clothes rent, his head bare, and should put on a couering on his lippes, and cry: I am vncleane, I am vncleane.*

72) Leuit. 13. 45 (72) would you not imagine that man to be *madd* that would be *proud* of these markes of his miserie? oh then ye *wilde and vntamed hayfers* of England, why doe you thus fly after and flutter in the *fashion* in apparell which is but the demonstration of your miserie, the euident note of your conuiction, the ensigne of your base estate. We reade of *Ieroboams wife*, that she *dis-*

73) 2. Kin. 14. 2 *guised herselfe that the Prophet might not know her*. (73) so may we thinke that you disguise your selues *that God might not know you*. I am sure that many of you disguise your selues so long and so much as that *you know not your selues*: for the *seruant* is so so like the *Master*, the *Handmaide* so like the *Mistrisse*, the *Pessant* like the *Prince*, as if there were no difference at all but in the *Precidencie* of place. So vnfitt are your *attires* for your *bodyes*, so vnmeete for your *callings*, and some so contrarie to *nature*, as that one saith wittily, *Hic Mulier*, and *Hec Vir* is now made *Gramaticall construction*: but shall I tell you what the *Graue*,

74) D. Dauisons 1. part of the earthly vanities, sect 5. pag. 372. in 16to. *Godly and Iuditious* (74) doth iudge of them? *That they are no thing but the defects of nature and the ordinarie markes of a proud heart*. And ohyee that are but *earth*, but *flesh*, but *wormes meate*, what cause haue you to bee *proude*? were you not *borne in sinne*? doe you not *liue in miserie*? and shall you not

dye

dye in corruption? and then what cauſe haue you to bee *proud?*

Yea but can we not be fine, or hanſome, or of the faſhion but that we muſt be proud? ſurely I am ſo affraid of the fraylenes of the *womans ſexe* that I thinke they can hardly be ſo and not bee *proud*, whoſe *outward attire* is commonly found to be *a true token of their inward diſpoſition*, (75) but take heed all yee whoſe *ſpeech* is *Engliſh*, *faſhion* is *French*, *behauiour Italian*, that in all theſe are not found *a beaſtlie life in a manlie ſhape:* and beware *that God doth not* (to you daughters of *London* as the daughters of *Ieruſalem*) *viſit all ſuch (as are ſicke of the faſhion) as are clothed in ſtrange apparell.* (76) To auoide therefore both the *Imputation* and *Impoſition* that ſhall be laid on the *proud*, I would aduiſe them that profeſſe religion to haue an eye in their *apparell* to theſe

Obiect. Solu.

75) D. *Merit* Sermõ, of t Sinnets Co uertion *in* 4 *pag.* 37.

76) Zeph. 1

Three things { 1 *Neceſſitie.* 2 *Honeſtie,* 3 *Decencie.* } 1 2 3

For ſo did the *Gracious women of old* attire, themſelues, they were *neate* but not *diſguiſed*, they were very *comelie* but not ouer *coſtlie*, or *curious*, whereby they had enough for themſelues, and left ſomewhat to ſpare for the *poore*, whoſe *loines did bleſſe them becauſe they warmed them with the fleece of their Sheepe.* (77) And ſo walke you, and be not *proud*, ſo waere yee and be not *proud*, ſo doe ye and be not *proud*, for *God reſiſteth the proud, therefore Humble your ſelues.* And ſo haue I done with the argument of Illation by way of reſiſtance and come to the motiue by way of relation implying aſſiſtance, in theſe words.

77) Iob. 31. 2 Prou. 31. 13, 26

The Mightie hand of God. *Secunda ſæ.*

Might and Maieſtie are argument enough I trowe both to preſſe to *Humilitie* and alſo ſuppreſſe *Pride*, and here we haue them both, for here is *a God of Maieſtie*, and *an hand of might*, or *a mightie Hand.*—But *hath God a Hand?*— As hee hath an *Eye*, *a Loyne and a Foote*, euen ſo an *Hand*, *Loquitur enim Humano modo, quo quis ſolet Humiliari.* (78) For he ſpeakes after the manner of men, who are wont to be humbled by the hand: which becauſe it is *in operibus organum organorum*, (79) in euery worke the chiefe inſtrument, ſo it is here

(78) *Gorran. ibid.*

(79) Ariſto *de part. anima Met apho-*

Metaphorically applied vnto *God*, who may be said to haue a *hand*.

1 *Ad corrigendum* (i) to Correct.

2 *Ad porrigendum* (i) to Protect.

3 *Ad Erigendum.* (i) to Erect. All which *Hugo Cardinalis* doth make arguments for vs to be *Humbled*. But I am of *Lorinus* mind who saith; *Respexit Petrus precipuè humilitatis Præmium.* (80) That Peter had an eye speciallie to the reward of humilitie which hee giueth or sendeth forth as with *his Hand*. For if it were otherwise to be vnderstoode, then we might say with Saint *Paul*. It is a *grieuous thing to fall into the hands of God* (81) but in this sence oh how *comfortable a thing is it to fall vnder the hand of God!* This Imposition neuer went without a Benediction. (82) *Qua potenter nos defendit contra furores Diaboli et impiorum, et tandem liberabit gloriosè.* (83) Whereby he doth defend vs as with a shield against the fury of the Deuill and his Imps, and at length free vs most gloriously, and *therefore wee should Humble our selues.*

o (*Lorinus in* c.

1) Heb. 10. 31

2) Mar. 10. 16.

ay 42. 6. 49. 2.

83) *Lucas Lo-ius in Epist. Nom. 3. post Trinit. pag. 441. n 8 to.*

Looke we into the Church militant here on earth euen from *Noah* till *Now*, and see if the *mightie hand of God* hath not appeared both in *Power and Prouidence*; yea of both these *hands* we may say with the *Psalmist*: *The right hand of the Lord hath brought mightie things to passe, the right hand of the Lord hath the Preheminence, the right hand of the Lord hath gotten himselfe the Victorie* (84) It hath beene well seene and felt too, *how mighty* it hath beene to *saue and to destroy*, how *mightie to protect and to confound*, how *mightie to sell and to redeeme*. What *hand* but *the mightie hand of God* could haue *drowned Pharoah and saued Moses and Aron and all Israel?* (85) What *hand* but *a mightie hand* could haue *dryed the Sea, softned the Rockes, Turned the Riuers into bloud; stayed the Sunne; darkned the Moone, and made the whole Earth to tremble?* What *hand but the mightie hand of God* could haue brought *darknes* out of the *light, Protestancie out of Poperie, in England and Germanie?* What *hand but the mighty hand of God* could haue *discomforted an Armado, by Sea*, and *discouered a Pouder Plot by Land?* what *hand but the mighty hand of God* could haue *stayed so sore a Plague so suddenly*, as that in 13. *weekes* to bring the *number* of. 4463. *of the Plague*,

84) Psal. 118. 15. 16.

(85) Exo. 14. 27. Psal. 106 10. 11.

Plague, to bee but 181. *of all diseases?* (86) And are not these arguments enough *to Humble vs?*

(86) London August. 11. to the 18. 4463. *Anno.* 1625. London. Decemb. 1. to 8. the same yeare. 18e Vse. 2. *fol* 1.

Yes, yes, let it in the feare of God both { *Strike* *and* *Strengthen vs.*

1 *Strike vs into a feare.*

2 *Strengthen vs by his fauour.*

In the first there is *Power*, in the second there is *Prouidence.* For th'one, he is proclamed *to* be *Iehouah*, *Iehouah, Strong.* (87.) Into whose hands, *into whose reuengefull hands, is it not a fearefull thing to fall?* (88.) Yes verely, so *fearefull* is it, as that the wicked shall wish that they had *wings to fly from his presence*, but that cannot be; nay they shall crye to the *Hils* and to the *Mountaines to hide and to couer them*, but *that* they shall not haue. Oh therefore let this *strike vs into a filiall feare*, that hee may *strengthen vs* with his *fatherly fauour*, for *so* if his *Power* work on vs, *so* euen also shall his *prouidence* work for vs. In which he hath also proclamed himselfe *mercifull, gracious, slowe to anger, and of great kindenesse.* (89.) Yea in all these he shewes himselfe to be as we daily confesse, *Almightie and most mercifull.* And therefore though wee be set with Enemies on euery side with the *world, Tanquam Syren dulcis*, like an alluring *Mirmaide*; with the *Flesh, Tanquam Dalila blandiens*, like a false flattering *Dalilah*; with the *Deuill*, *Tanquam Leo rugiens*; like a *roaring Lyon.* (90)

1 2 1 2 1 2

87) Exo. 34. 6

(88) Heb. 10 31

2

(89) Exo. 34 6.

Presentemque viris intendunt omnia mortem. *

90) *Bosquierus Iesuit de victoria christin pag.* 567.

Yet we neede not feare any of them, if we will be but *Humble vnder Gods mightie hand.* In which if any desire to be either more strongly confirmed or more sweetly comforted, I will but only referre him to the Euangelicall Prophet, *Esay chap.* 31. Throughout, And so leaue descending by these steppes of subiections; and set our faces towards that Ascent of Eleuation or Exaltation, which here saith

* *Virgil. Eneid. lib.*

And he shall exalt you in due time.

Pars. secunda Gener. Subdinis.

Wherein we haue to note { 1 The Author, *He.* 2 The Honour, *Shalt exalt you.* 3 The time, *In due time.*

1 2 3

1 1. *He*] *Not you your ſelues; He; not Chance, or Fortune, but He, and He alone.*

2 2. *Shall Exalt*] *Not treade downe, or trample ouer; but lift vp and ſet on high.*

3 3. *In due time*] *Not perhaps in a time expected, prayed for, or heartily wiſhed after; but then when it ſhall be more fit, more ſeaſonable, and more comfortable, euen in Due time.* for ſo hee ſaith, *And He ſhall exalt you in Due time* -- And ſo let vs returne to doe our homage to *Him* that will ſo doe for vs, which is the *Lord*;

Prima. 2dæ. HE *ſhall exalt.*

91) Rom. 13. 1 The Apoſtle telleth vs, *That there is no power but of God* (91.) *The* Prophet aſſureth vs, *That there is no promotion from the Eaſt*

92) Pſa. 104. 28. *or from the Weſt, or from the South.* (92) And wiſedome *it ſelfe* auoucheth, *That by her, Kings raigne, and Princes decree Iu-*

93) Pro. 8. 15. 16. *ſtice.* (93.) And my Text telleth that *He exalteth.* And if it be *He* that doth it, why then boaſteſt thou thy ſelfe,

Vſe. *thou Atheiſt*, or *Hereticke, thou Papiſt* or *Pagan*, as though *thou by thy might* or *power, by thy wit or worth*, didſt adde any one Cubite to thy ſtature, one mite to thy millions, one graine to thy *Graces?* No, no, thou canſt not; without *Me* (ſaith Chriſt) *ye can*

94) Ioh 15. 5. *doe nothing.* (94.) And without God (ſaith the *Apoſtle*) *you*

95) 1. Cor. 4. 7. *can haue nothing.* (95.) The *wiſe* and *wealthy men* of the world that in their greate eſtate doe *Sacrifice to their owne nets*, may therefore be fitly cõpared to Saint *Auguſtines Wizard*, who is ſaid by him *To make choiſe of a certaine houre of ſleeping with his conſort, at which time he would propoſe to himſelfe, to beget Filium*

96) *Aug. de Ciuit. del. lib. 5. cap 5. in finem.* *mirabilem.* (19.) *A ſonne whoſe worth the after world ſhould admire.* And ſo doe theſe indeede make themſelues *admired* alſo, becauſe that in all that they either *Doe*, or *Haue*, they looke not vp vnto *Him* that is the *Sole Authour and giuer of all things*, but out of the *pride* of their *hearts*, they boaſt and bleſſe themſelues in their *Care and ſtudy, power and pollicie, labour and endeauour.* but what ſaith the *Pſalmiſt? Except the Lord build the houſe, they labour in vaine that build it: Except the Lord keepe the Cittie, the*

97) Pſal. 127. 1. *watchman waketh in vaine.* (97.) And I ſay, *Except the Lord Exalteth* they ſhall ſurely be pulled downe with *Saul*, or hanged, vp with *Haman*, for as he giues them *In his Anger*; ſo he takes

takes them away *In his wrath.* (98,) Let vs not then either in our *Endowments* or *Enioyments*, say, *Thus haue I gotten by the might of my power, &c.* But let vs rather looke vp vnto God who hath so powred out his *blessings* on vs, that we ought to giue our *blessings* vnto him; And as men that beares the *greatest burthen, stoope lowest:* so let vs that enioye the *Greatest honours* be the *Humblest, blessing the Lord, praising the Lord, magnifying the Lord,* who only doth *exalt vs*, which is the *honour* that he doth to the *humble*, euen *Exalt them.*

98) Hosea 13. 11.

The height of which honour before I bring you vnto, let me presēt vnto you the *lowly speech of a proud Iesu-wide* who seemes to set vs to this worke of *humiliation*, without hauing any eye at all to our *exaltation*, which is almost a Miracle among those *Monsters*: his words are these, *Non debemus in humilitate proponere nobis pro fine pimario, Exaltationem.* (99.) This ought not in our humilitie to be our chiefest aime, but it seemes that this fellow in all his trauels neuer thought on the *Rhemists*, for if hee had, they would haue taught him a new lesson, or else haue sent this booke to *Antwerpe* for an *Index Purgatorius*, for they hold and maintaine, *That such workes are meritorious, and that we may doe them in respect of that reward.* (100.) But all the Fathers of the Church had euer an eye to the *Precept* more then to the *Profit*, to the *Duty* more then to the *Reward*, which indeede ought chiefely to hearten vs hereunto, as the same *Lorinus* in the same place acknowledgeth: but leauing this dispute, I come to the word *Exalt.*

Secund a 2da

99) *Lorinus loc. fol. 568 in 4to.*

100) *Rhemist. Annot. in mat. 6. Sect. 2. in* Mat. 19. *Sect* 12

Mans life is compared to the turning of a wheele: *Sicut depressa rota ab Anteriori eleuaturà posteriori, &c.* (101) For as a wheele turned round, that part that is vpmost is soone lowest, and so the contrarie: Euen so is it with the Faithfull, for a while *cast downe*, but anon, euen in *due time Exalted*, according to the *Holy Virgin Maries Magnificat, Hee hath put downe the Mightie from their seates, and Exalted the Lowly and the Meeke.* (102.) Yea *God will honor them that honor Him.* And *Set vp on high, them that be Lowly, that the sorrowfull may bee Exalted to saluation.* (103.) The *humble* haue their *Crosses*, but they are onely for the tryall of their vertue, but they shall haue a

(101) *Gorrast Dominic 3. pol. Trni. ser. 1. fo* 74. B.

102) Luk. 1. 52

103) 1 Sam. 2. 30. Iob. 5. 11.

Crowne

Crowne, and that shall be in triumph of their victorie.

Honour, it is but *humilities* shaddowe, for as the *Shaddowe* followes the *body*: so *Honor Humilitie*. (104.) And as for those that seeke for it otherwise, *Anselmus* compares them *To little children following Butterflyes*. (105.) In which he noteth, that there is trauell and perill in pursuing of them, no gaine in getting of them, and greate griefe in loosing of them: yea looke on the *Honor* of the *Insolent*, and comparing it with the *Humble* that are *Honored*, and you shall not finde it counted worthy of the name of *Honor*: *Alexanders Pompe and solemnitie at Babylon*, was wondrous great, when as he kept as it were *A Parliament* of the whole world; but not many dayes after he could scarce obtaine the *honor of Buriall*, for he laye *seauen daies aboue ground*. (106.) *Haman* was for *honor* so highly exalted that he was reputed of as *Haman* the *High*; but because he came not to it by *humilitie*, loe how it decayed! for when he expected to be *Exalted* to the *high Seate of Dignity*, woe worthlesse wretch, *An Halter was his comfort*. (107) For *they hanged* Haman *on the Tree that he had prepared for* Morde-cai.

104) Pro. 15. 33. 18. 12.

105) *Anselm in Simil. sub Tit. Honor.*

(106) *Quint. Curt. lib. 10.*

(107) Hester. 3. 5. 9. 7. 10.

But looke on the *Truely humble*, and see if they *Ascend not*. Moyses *in* Pharaohs *Court*, Ioseph *in* Potaphars *house*, Dauid *in* Saules *Pallace*: yea by *humilitie*, the *Publican* was *Iustified*. (108.) The *Virgin* Mary *Exalted*. (109.) And *Christ himselfe lifted vp*. (110.) All these are and shall be had in An *euerlasting remembrance*. (111.) They that affect *Worldly honors* are like *Saul*, who care for no more *Then that they may be honored before the people*. (112.) That is the limit of their base conceit, but the *humble* looke vp with an *Eagle-like eye*, vnto what shall be; and that is, *They surely shall be Exalted*; for as Christ is the *Kingdome, the Power and the Glory*. (113) So shall it be to the *humble Christians*. They shall haue *A Kingdome*, so saith *Christ*, Mat. 18. 4. They shall haue *Power*, so saith *Iob* c. 5. 11. They shall haue *Glory*, so saith Saint *Peter*, 1 Peter 5. 4. By all which appeares, *That Godlinesse is not without a Reward, or humilitie without Exaltation*.

108) Luk. 18. 13, 14.

109) Luk. 1. 48.

110) Phi. 2. 8 9.

111) Psa. 112. 6

112) 1 Sam 15 30.

(113) Mat. 6. 13.

Doct.

Vse. Take then notice of this all ye that *Gibe, geare, iest and ioy at the lowe estate of the lowly*, saying, *These are they that walked humbly before*

fore the Lord, but to what purpose, or for what profit? they seeme most pure, yet they continue most poore, and where then is the promise of Exaltation? oh stay a while; & behold it at last: for though euery one that is *humble* doth not here with *Saul* finde a *Kingdome* whilst he is *seeking his Asses.* (114.) Or of an *Heardsman* with *Amos* become *a Prophet.* (115.) Or *of a Fisher-man* with *Peter*, is made *a Fisher of men.* (116.) Yet with your eyes you haue seene *Basket boyes made Bishops*, and *poore Apprentices, rich Aldermen*, and why then doe men scorne at the estate of the *lowly*, or distrust their *Exaltation?* The mouth of the Lord hath spoken it, and the hand of the Lord shall bring it to passe, that they shall be *Exalted.* But yet by degrees, and what if with Christ they be lifted vp the *Crosse*, before they be *Exalted* to the *Crowne*, is there any losse in it? surely no. As therefore *Pompey the Great* when he had passed ouer to *Lybia* against *Domitian* and hauing vanquished the enemie in a great battle, his souldiers saluted and honored him with the name of *an Emperour*, but he denyed to accept of that honor as long as *The Carkye of his enemies did remaine in his sight, not demolished.* (117.) So may we more willingly want the *Fulnes of our honor* as long as our *Enemie Sinne is within vs.* Till *that* be quite vanquished, let vs neuer dreame of or looke after, the *hight of our Exaltation*, but yet for our comfort let vs see a little how God begins it here, though he finisheth it hereafter, and that, Thus:

114) 1. Sam. 9. 3. 15.
115) Amos 1. 1.
116) Mat. 4. 19
117) Plutarchin in vita Pomp.

First, *By ministring the inward comfort of his holy Spirit in all dangers and difficulties:* for doe but obserue what the *humble* are, euen *Gods Cittizens.* (118.) In whom *Dauid* hath obserued *a Riuer to runne*, whose streames (saith he) *make them glad.* (119.) Which *Riuer* is Christ, saith *Bruno*, and the *Cittie* is the *Soule* saith Saint *Hierome.* (120.) Yea indeede, as a Riuer with its siluer streames doth refresh a Cittie, so doth Christ that is the *Fountaine of liuing watir* refresh comfort, and glad the soules of the *humble* as sorrowfull as they seeme to be, and so are they *Comforted, Exalted and lifted vp.* 1

118) Ephes. 2. 19.
119) Psal. 46. 4
120) Bruno & Hieron. ibid.

Secondly, he *Exalts them, by deliuering them out of all their troubles*, by which some are so *cast downe*, as if they were *cast out*, but yet be not ouermuch dismayed; for, *Though many be* 2

121) Psal. 34. 17.19 *the troubles of the Righteous, yet the Lord deliuered them out of all.* (121.) As he did *Iacob* from *Laban* Gen. 31.55. *Ioseph* from his *Brethren*, Gen. 39.2. *Dauid* from *Saul*, 1 Sam. 23.13. And *vs* from *forraine inuasions, and home-bred conspiracies*, and so are his *Saints* and *seruants. Exalted.*

3 Thirdly, to all these he addes, *Honor and great Glory*, first, for *Honor*, how did he bring *Little* Dauid, *lowe* Dauid, *and lowely* Dauid *from the sheepfold, to set him with the Princes, yea*

122) Psal. 78. 70.71.72. *with the Princes of his People.* (122.) and so *Exalted* him?

4 And this is not all, for besides this *Honor*, they shall haue *great Glory*, euen *The Kingdome of Glory* as saith our Sauiour, *Blessed are the poore in spirit, for theirs is the Kingdome of God.*

123) Mat. 5.3. (123.) Such *comfort*, such *deliuerances*, such *Honor*, and so great *Glory* shall such haue as are so *Humble* euen so shall they be *Exalted*, and thats in Gods time, which my Apostle here cals, *a Due time*, and this is the last circumstance of my

Tertia 2de. Text which I hope also to end euen *In due time.*

Wee all knowe, *That a good turne findes little acceptance, which hath not a due time of performance*, and therefore in all eminent actions, wisemen striue for *Oportunitie and seasonablenes*, els they doe most commonly loose the luster of their endeauours. *A ward in season*, and *a worke in season*, Oh how *good* and how *ioyfull a thing is it?*

124) *Ouid. de rem. Amoris l.4* *Temporibus medicina valet, data Tempore prosunt,*
Et data non Apto tempore vina nocent. (124.)

Phisicke and Foode giuen in due season prosper well, but the most necessarie of these out of due time, doe hurt rather then helpe. We all know that there is χρόνος, *a Time*, and that there is καιρὸς, *a Due time* which the *Vulgar* renders, or to which it

125) *Lorinus ubi supra.* addes ἐπισκοπῆς, *In the day of your visitation:* which though *Lorinus* a little leanes to, (125.) Yet *Caietane* who is commended by their *Senensis.* (126.) For *an incomparable Diuine*, and

126) *Bibliotheca l.4. Tit. Thomas* by *Pererius the Iesuite.* (127.) For the *most learned man of his*

127) *Perer. Comment. in Gen. 1.* *time*, yet he vtterly condemnes the translation, and saith that the

128) *Caiet. ann loc.* sense is *In tempore quo opus est Exaltari* (128.) In a time most fit, and most conuenient. And hence it is, that God hath this gra-

129) Psal. 9.9. cious attribute among the rest, which is *A present helpe in time*

of

of neede. (129.) *Id est, necessitate præstantur, eum animus afflictorum ad compunctionem auidius incitatur.* (130) That is, hee performes it in extremitie, then when the minde of him that is in affliction doth most greedily couet and desire it. (130) Bruno in Psal. 9. 9.

Who so will narrowly pry into Gods actions, he shall finde him in them all, like a most *harmonious Musitian* for *keeping of time*, for which hee deserues no lesse to be admired in the Circumstance, then to be honored in the Substance of his fauours.

Obserue well that when *Mary the Mother of Iesus*, would haue had him to *Turne water* into *wine*, hee told her, *That she must stay her time*, for *Mine houre is not yet come.* (131.) (i) *hora qua sit magis grata, & vtile miraculum ijs quibus postulas fieri.* (132.) That is, the houre wherein it may be more acceptable, and the miracle more profitable, for them for whose sakes thou desirest it to be done. And marke I pray you that though *he loued Lazarus*, yet he would not make such haste to see him as his Disciples desired, and why troe you? euen because he that knewe all things, knewe *This* thing also, *That this was the fittest time*, and that both in respect of 131) Ioh. 2. 3. 132) Hugo. Card. & Corran. Ex Chrys. In loc.

1 of God.
2 of himselfe.
3 of his Disciples.

First in regard of God, because to him would accrue the greater *Glory*. Secondly, to himselfe, because hereby he should the more soundly confute and confound the *Iewes*. Thirdly to his Disciples, because throughthis miracle they were the more strógly confirmed in their beliefe: And this was Gods *Due time*. 1 2 3

If we looke into Gods *Punishing of wickednes, rewarding of goodnesse, or giuing of benefits*, see how he brings them all forth *in the fit appointed seasons*. The *Canaanite*, when his *iniquitie is full and ripe* hee shall bee *visited*. (133.) The *Israelites*, when 430. *yeares are full*, they shall be deliuered (134.) And *in the fulnes of time God will send his Sonne.* (135.) Yea and *if we be truely humbled we shall assuredly be exalted, but not till* God see a *Due time*. 133) Gen. 15. 16. (134) Exo. 12. 41. 135) Gal. 4. 4

And let this teach vs both 1 *Patience.* and 2 *Comfort.* Vse. 1 2

1 First *Patience*: For oh thou that thus expostulateſt with thy ſelfe ſaying: *Will the Lord abſent himſelfe for euer? and will he be no more intreated? Hath he forgotten to be Gracious, or are his promiſes come to an end?* (136.) Know thou thy ſelfe to be but in a Fit, weigh well with thy ſelfe, *That the Smith ſtrikes not the Iron till it be hot.* Thinke with thy ſelfe, *That the Harueſt man reapes not his crop till it be ripe.* And why ſhouldſt thou not expect with *Patience*, the faithfull execution of all that good hee hath propoſed to thee in the ſeaſons which with himſelfe hee hath diſpenſed thereunto?

You may ſee how angry the Lord was at the King of *Samarias* pettiſh impatience, who out of the aboundance of his heart could not let his mouth to vtter this blaſphemie, ſaying: *Behold*
(137) 1 King. 6.33. *this euill cõmeth from the Lord, ſhould I attend on him any longer?* (137.) And ſhouldſt thou not oh King? yes ſurely thou oughteſt to waite on him who is the Author of time, and Giuer of gifts and bleſsings in *Due ſeaſon*: Yea indeed though our caſe be much like vnto *Dauids in our humiliation or affliction*: of which
138) Pſal. 69. 3. he ſaith, *I am weary of my crying, mine eyes faile me whilſt I wayte for my God* (138.) yet let vs neuer giue ouer, but rather
139) Iob. put on *Iobs* reſolution, which was, *Though they kill me, yet will I put my truſt in him.* (139.) For *That* perhappes may be the *Time* that God holds moſt Fit and opportune: *Iudith* ſpeaketh in the Storie, told *Ozias* the Captaine of the *Bethulians*, when as he reſolued to wayte but fiue dayes for helpe from the Lord, ſo I ſay to all that are impatient of Gods ſlackenes. *My brethren prouoke not the Lord our God to anger, for if hee will not help within theſe fiue dayes, he hath power to helpe when he will, euen euery day, doe you not therefore bind the Counſels of the Lord our God, for God is not as man that he may be threatned, nor as the ſon of man that he may be brought to Iudgment. Therefore let vs wayte for his ſaluation, and call vpon him for helpe, and hee will*
140) Iud. 7.8. 15. *ad.* 18. *heare our voyce if it pleaſe him.* (140.) And if not, why let vs
141) 1. Sa. 31. 18. ſay with *Elie*, *It is the Lord, let him doe with vs as it pleaſeth him.* (141.) *If therefore the Viſion tarry, yet wayte for it, for it ſhall*
142) Hab. 2.3 *ſurely come, and ſhall not tarry.* (142.) For *God is not ſlacke as*
143) 2 Pet. 3.9 *Men count ſlackeneſſe.* (143.) That is, he is not one that neglecteth

eteth his season to come later then he should, but he will then come euen when it is *Due time.*

And the better to bring vs to this, let vs be drawne by one consideration more, and that is this, Let vs but bethinke our selues *How many a long looke God hath made for vs: hath hee not stood at our doores, knocking and calling* (144.) *Vntill his head was full of dewe and his lockes full of the droppes of the night?* (145.) Yea *forty dayes for Niniueh* Ionas 3.4. *Forty yeares for Israel.* Psal. 95. 10. And a whole *hundreth for England:* how much more then should we waite on God till he will haue mercy, for hee hath promised, *That he will rise and haue mercy on Sion.* (146.) *Yea and now oh Lord, let thy mercy be shewed vpon vs if it be thy will, for loe thine enemies oh Lord, loe thine enemies triumph vngodly, now they say, where is now the God of the Heretickes? Our soule is beaten downe to the dust, and our bellie cleaueth to the ground, arise therefore for our succour, and redeeme vs for thy mercies sake, and if not, then good God giue vs patience to wayte on thee, vntill thou seest good and helpe vs in thy due time.*

(144) Reu. 3 20

(145) Caut. 5.

(146) Psal. 102 13.

Againe, as this instructeth *Patience*, so it ministreth *Comfort.* Vse.
The ground of which is, *The promise of God* who saith, *That though we sowe in teares, yet we shall reape in ioy.* (147.) And againe, *Though heauines endure for a night, yet ioy shall come againe in the morning.* (148.) *He will not alwayes chide, neither keepeth he his anger for euer.* (149.) *Therefore faint not, but though our outward man did perish yet the inward man is renewed dayly.* (150.) God that hath the *Times and seasons* in his hand, knowes perhaps, *That the day of death or the day of Iudgement* is the fittest day for our deliuerie: why if it be so, oh let vs be cõforted in that: for then as our heads are now full of heauines, & our hearts of mourning, so in that day, both our bodies and soules shall be put in full possession of the fulnes of ioy & felicitie, where shall be no want, onely abide patiently and looke comfortably for that time. Expect it without despaire, & he will come without delay, there shall not be a minute of time prolonged of his prefixed period, which though it be not knowne afore, yet it shall be discerned afterward, and euen so well approued of by our owne selues, as that we shall surely say, *It was good*

147) Psa. 126. 5. 6.

148) Ps. 30. 5.

149) Psal. 103. 9.

150) 1. Cor. 4. 16.

for vs that he ſtayd till euen now, for if he had come either ſoone or later, we ſhould not perhaps beene halfe ſo feruent, or peraduenture one quarter ſo faithfull as now wee are, but now this that we counted *ſlackeneſſe in God* hath perfected both theſe graces in vs, and made vs to know *How, when, and how long we ought to humble our ſelues vnder his mightie hand*, of which hauing had ſuch experience, let vs thereby take comfort alſo, and then our Deſcent by *humilitie* ſhall not be ſo *lowe*, but that our Aſcent by *Sublimitie* ſhall bee as *high*, and that in ſuch *Due time and tide* as ſhall beſt make for Gods glory & our good. *And if it may now be, oh Lord ſo be it, now comfort vs after the time that thou haſt Plagued vs; and for the yeares wherein we haue ſuffered aduerſitie: Now heale the ſores of our Land, for it ſhaketh: now vnderprop it, for our beſt pillars begin to faile, and the good are taken away (as we feare) from the euill to come; we are nowe caſt downe, oh Lord raiſe vs vp. We now humble our ſelues by faſting and Prayer, & now oh Lord if it be thy will Exalt vs in thy ſtrength, and let none of thoſe euils happen vnto vs, as our enemies doe either intend or threathen againſt vs, but in thy good time deliuer vs. and then we will Glorifie thy name, truſt in thy Promiſes, and hope in thy Mercies through Chriſt his Merits to wome with Thee and the Holy Spirit, we aſcribe all Honor and Glorie and Praiſe and Dominion, Now, and for euermore. Amen, Amen.*

FINIS.